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TUDOR PRONUNCIATION OF *qu* < O. E. *ū*; *ōa* < O. E. *ā*.

To the Editors of *Mod. Lang. Notes*.

SIRS :—The diphthonging of O. E., M. E. *ū* was in late M. E., and early Mn. E. *qu*, before it passed into the present *au*; true, we continue to write e. g., 'house' but we pronounce the German 'Haus.' How current this *qu* sound was in the days of Henry VIII may be illustrated by the following apparent crux in Wyatt. In his sonnet beginning (*Tottel's Miscellany*, p. 39) :

"My galley charged with forgetfulness,"

the fifth line reads :

"And every houre, a thought in readinesse."

In Flügel's text from the ms. (*Anglia*, xviii, 464) the line reads :

and every owre a thought in redines.

Wyatt is translating Petrarca's sonnet 156 (cxxxvii):

"Passa la nave mia colma d'obblío,"

where line five reads :

A ciascun remo un pensier pronto e rio.

Evidently (*h*)*oure* 'hour' is no rendering of *remo* 'oar.' Yet we can scarcely assume that Wyatt, an excellent Italian scholar, blundered in his interpretation of the original. Nott amended to : "At every oar." No emendation, however, is needed; O. E. *ār*, M. E. *or*, *ore*, *hore*, etc., 'oar,' and M. E. *ūre* (O. Fr. *ure*), *oure* 'hour,' must have sounded so much alike in Wyatt's day that one might easily be written for the other. In both words the *h*- is parasitic.

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MARGUTTE AND THE MONKEY.

To the Editors of *Mod. Lang. Notes*.

SIRS :—A very interesting instance of Luigi Pulci's use of beast lore, excellently illustrative of his originality in adaptation, appears in the account of the death of Margutte, in the *Morgante*, xix, 145-149.

While Margutte is sleeping, Morgante pulls off and hides Margutte's boots (called *stivaletti* and *usatti*). Margutte, after waking, hunts for the boots. Stanzas 147 and 148 are as follows (in the edition of G. Volpi, Firenze, 1900, vol. II, pp. 274-275) :—

"Ridea Morgante, sentendo e' si cruccia :

Margutte pure al fin gli ha ritrovati ;
E vede che gli ha presi una bertuccia,
E prima se gli ha messi e poi cavati.
Non domandar se le risa gli smuccia,
Tanto che gli occhi son tutti gonfiati,
E par che gli schizzassin fuor di testa
E stava pure a veder questa festa.

A poco a poco si fu intabaccato
A questo giuoco, e le risa cresceva ;
Tanto che 'l petto avea tanto serrato,
Che si volea sfibbiar, ma non poteva,
Per modo egli pare essere impacciato,
Questa bertuccia si gli rimetteva :
Allor le risa Margutte raddoppia,
E finalmente per la pena scoppia."

This episode was evidently suggested by some form of the account of the method of monkey-catching which appears in the Italian bestiaries. The substance of the account, as it appears in the bestiaries, is given by M. Goldstaub and R. Wendriner (*Ein Tosco-Venezianischer Bestiarius*, Halle, 1892, p. 281) as follows :

"Der Affe hat einen stark ausgeprägten Nachahmungstrieb, welchen die Jäger benutzen, um durch eine List ihn . . . zu fangen : vor den Augen des Affen versuchen sie, ganz enge Stiefelchen anzuziehen ; nachdem sie Dies mehrere Male gethan haben, lassen sie die Stiefelchen stehen und verbergen sich in einem Hinterhalt. Der Affe kommt nun herbei, zieht die Stiefelchen an, und so am Entwischen verhindert, wird er von den Jägern ergriffen."

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THE ARCHIVES OF SOUTHERN FRANCE.

To the Editors of *Mod. Lang. Notes*.

SIRS :—The recent article¹ on the projected union of the notarial with the departmental

¹ *Archives notariales, leur réunion aux archives départementales . . . par F. Pasquier*, Besançon, 1905.

archives that M. Pasquier addressed to the assembly of French archivists has brought up the question whether the general condition of the latter would permit the archivists to receive this increment to their already heavy burden. Having had occasion to work in the archives of some of the principal cities of provincial France, I took advantage of the opportunity to get some idea of the value of the various deposits as well as of their arrangement and classification. As a result of this investigation, I may say that the archives of the Midi are generally richer than those of northern or central France—they have naturally suffered less from the ravages of the Revolution—and they are usually classified in a more satisfactory manner.

This, of course, does not cast any reflection on the learning of the archivists of the North, for it must be admitted that some of the most scholarly archivists are to be found in this section of the country. On the contrary, the very fact that the archivist has been productive in lines of research furnishes often the explanation for the backward condition of the archives; for, instead of going through the drudgery of classifying and arranging for the benefit of the rare *chercheur* the vast array of documents entrusted to his care, he naturally prefers to devote his time as far as possible to work in which he is personally interested. One need not be surprised then to find that there are certain archivists who are unable to give much accurate information regarding the contents of their deposits. And I might add that in one of the important cities of the Province, I found an assistant substituting for the regular archivist during his vacation, who confessed his inability to read any document of earlier date than the eighteenth century!

A very brief discussion of the condition of the deposits in some of the cities to which I refer may not be out of place here. At Bourges, I was quite disappointed to find the archives of a rather limited extent. The *Etat Civil*, which comprises the records of births and deaths, consists of but a few dozen volumes. In addition, I was informed that the *savants* who are acquainted with the scattered information contained in the departmental archives are very reluctant to communicate it to anyone who may not be an inhabitant of Berry.

At Limoges the archives are being well systematized under the direction of the learned archivist, M. Alfred Leroux. Furthermore, a handsome building has been constructed to contain this rich deposit.

Toulouse, however, makes the best impression of all. There are in this city four exceedingly rich and exceptionally well-classified deposits. These deposits are the *Etat Civil*, which is at the Donjon of the Capitole, the parliamentary and notarial archives which are both at the *Palais de Justice*, and the departmental archives at the *Préfecture*. Toulouse is the first provincial city to gather together the precious notarial documents, which in other places are to be found in great confusion in the attics or basements of the notaries' offices. Furthermore, the indefatigable archivists, M. Pasquier, M. Macary, and M. Roques, have prepared numerous tables and indices, so that rarely is any time spent in fruitless search by one who consults the deposits in their charge.

Narbonne possesses probably the richest communal archives of any city of the Province. Inventories of the greater part of these documents have already been published in several bulky volumes to which an index of names of persons and places is being prepared by the present librarian of that city. But in the near-by Montpellier, these communal deposits are of little importance. However, this is more than made up for by the rare wealth of the departmental archives which, though as yet not well arranged, possess a fund of information on the religious wars of the sixteenth and seventeenth centuries.

The Revolution is especially well represented at Nîmes. But it is greatly to be regretted that in this city measures regarding the union of the notarial and departmental archives have not been taken. In the office of one notary² alone, I found an immense collection of *liasses*—evidently a complete list of records extending back to the middle of the fifteenth century—stowed away in great confusion.

The archives of Arles were destroyed by fire about 1536,³ and what has accrued of importance since then has been for the most part transported to

² Maître Degors.

³ Cf. *Les Annales de la ville d'Arles, depuis . . . 1482, jusqu'à l'année 1587. Ex libris Laurentii Bonnemant presbyteri Arelatensis*, 1780. This ms. is in the library at Arles.

the departmental bureau of Marseilles. Still some very interesting documents are yet to be found in the private collections purchased by the city ; and the scholarly librarian, M. Henri Dayre, is ever ready to place himself at the complete disposal of the *chercheur*. But if the necessary information is not to be found at Arles, one has only to consult the extensive deposits at Marseilles, which are being rapidly evolved from chaos into order through the untiring labor of the brilliant archivist, who cannot be adequately thanked for the services he is ever ready to lend.

The four rich deposits at Lyons differ from those at Toulouse in that the notarial system is as yet non-existent, while, of course, there is no parliamentary section. As a matter of fact, three of these deposits overlap one another and could well be brought together ; and especially as it is always difficult to gain entrance to the *Hôtel-Dieu* and the *Charité*. Regarding the classification of these four deposits, it may be said that, although efforts are being made in that direction, they are yet in a somewhat chaotic state.

And finally at Dijon, the want of careful arrangement is often evident, for, notwithstanding that many volumes of Inventories have been published, it not unfrequently occurs that a *liasse* indicated therein is either misplaced or removed from the archives.

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PELER LE GEAI.

(Note to *La Fontaine's Fables*.)

To the Editors of Mod. Lang. Notes.

SIRS:—M. Delboulle, in his *Les Fables de la Fontaine*, mentions a parallel between the *Misere* of the Renclus de Moliens and *La Cigale et la Fourmi*. There is in the *Carité* another parallel, not noted in the Regnier edition of *La Fontaine*, which should be added to M. Delboulle's collation, pp. 63–67, under *Le geai paré des plumes du paon*. The Renclus gives evidence of familiarity with this fable in a form which justifies *La Fontaine's* use of *geai* as the traditional French title of the story, in preference to the *choucas* first

advanced by Baïf and Ménage and approved by Regnier (*La Fontaine, Œuvres*, I, p. 298).

The passage of the *Carité*, CLXXV–CLXXXII, discusses the redemption of the world by Mary, through the birth of Christ ; the Virgin is in combat with Satan, who has taken the form of a *gai*, and crept into the forbidden nest, *i. e.* the world or the human heart, CLXXV, vv. 10–12 :

Bien sot ou li gais se repust ;
Tout desnicha quanke il pust,
Et cascun jour le plume et poile.

CLXXVI, vv. 1–4 :

Li gais Adan, Evain honi,
Ki dist k'il seroient oni
A le majesté souveraine
S'il manjoient dou fruit bani.

But Eve by her sin admits the *gai* into the nest, whence he is driven by the Virgin and the birth of Christ, CLXXVII, 8–12 :

Quant en si bas fu ostelés
Li rois dou pais souverain ;
Adonkes fu li gais pelés,
Li orguilloüs li pielés ;
Le virge le mist en pelain.

The Renclus expresses his admiration for the Virgin who accomplished this great thing with one dart, a ray of humility, CLXXVIII, vv. 10–12 :

Oïl ! se pareille ne sai.
Li gais ki en fu al essai
Ne crient plus dart dont on le fiere.

The Renclus now explains, CLXXIX, vv. 1–6 :

Le gai apel nostre aversaire,
Et ses engiens se plume vaire ;
Sathans est vairs com vaire plume.
Por divers engiens de mal faire
Son ni et son propre repaire
Claime ou cuer ki d'orguil fume.

But the precedent of shooting at the jay established by Mary, is followed by the ancient saints, who, CLXXX, vv. 7–9 :

Le cachierent fors a un fais.
Jadis fu pelichiés li gais
Quant li peneant le despisent.

Even though the world has changed and, v. 11,

Au gai pres tout ont faite pais,
the Renclus cites the example of the Magdaleine, who, CLXXXI, vv. 1–3,